

A N
ABSTRACT
O F T H E
DOUAY CATECHISM.

S. Matth. 11.

*Learne of me for I am meek
and humble of heart, and
you shall finde rest to
your soules.*

Permissu Superiorum.



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CHAP. I.

*What a Christian is, and of the
Blessed Trinity.*

Q What Religion are you of?
A. By the grace of God, I am
a Christian.

Q Whom understand you by a
Christian?

A. Him that inwardly believes,
and outwardly professes the Faith
and Law of Christ.

Q When are we obliged to make
an outward profession of our Faith?

A. As often as Gods honour, our
own, or neighbours good require
it: For if we deny Christ before men,
he will deny us before his Father, 3
Matth. 10.

Q In what does the Faith and
Law of Christ chiefly consist?

A. In two principal mysteries, na-
mely, the Unity and Trinity of God.

A. 11

and the *Incarnation* and *Death* of our *Saviour*.

Q What means the *Unity* and *Trinity* of God?

A. It means, that in God, there is but one only Divine Nature, though there be three Persons, the *Father*, the *Sonne*, and *Holy Ghost*.

Q Why are there but three Persons only?

A. Because the *Father* hath no beginning, and proceedeth from no other Person, the *Sonne* proceedeth from the *Father*, the *Holy Ghost* proceedeth from the *Father*, and the *Sonne*, and more processions in God, there cannot be.

Q Why are the three Persons, but one God?

A. Because they have but one and the same Nature, one and the same Goodness, one and the same Power, one and the same Wisdom.

Q What means the *Incarnation* and *Death* of our *Saviour*?

A. It meaneth that the second Person of the most blessed *Trinity* was made man, and died upon the *Crosse* to save us.

Q In what are these two r-
ries contained?

A. In the signe of the Crosse, as
it is made by *Catholikes*.

Q How shew you that?

A. Because when we put our
right hand to our head, saying: *In
the name*, we signifie *one God*, and
when we make the signe of the Crosse,
saying: Of the *Father*, and of
the *Son*, and of the *Holy Ghost*, A-
men; we signifie the *Trinity*, or
three Persons.

Q How does the signe of the
Crosse represent the *Incarnation*, and
Death of our *Saviour*?

A. By putting us in mind that
he was made man to die upon the
Crosse for us.



C H A P. I I.

Faith expounded.

Q How many principal parts
be there?

A. Seauen; three *Theological*, and
four *Cardinall*.

A. N.

Q Which be the *Theologicall*?

A. *Faith Hope and Charity* : and they are called *Theologicall*, because this word signifies a thing that regardeth, or appertaineth to *God*.

Q What is *Faith*?

A. It is the gift of *God* infused into our Souls by which we firmly believe all those things, which *God* hath any way revealed to us.

Q Why must we firmly believe all matters of *Faith*?

A. Because *God* hath taught them, who neither can deceive, nor be deceived.

Q How are you sure, that *God* hath taught them all?

A. By the testimony of his holy *Catholick Church*.

Q Is it enough to believe all that is written in the *Bible*?

A. No, it is not; for we must also believe the *Creed*, and *Apostolicall Traditions*, which are not there.

Q What *Faith* will suffice to save a man?

A. A *Faith Working by Charity in Jesus Christ*, Galat. Chap. 5. ver. 9.

Q. what Vice is opposite to Faith?

A. *Heresie*, which is an obstinate error in matters of Faith.



CHAP. III.

The Creed expounded.

Q. What is the *Creed*?

A. It is the sum of our belief.

Q. Who made it?

A. The twelve *Apostles*.

Q. What does the *Creed* contain?

A. The chief things, which we are bound to believe of God, and his Church.

The first Article.

Q. What is the first Article of the *Creed*?

A. I believe in God, the Father Almighty, Creator of Heaven and Earth.

Q. What signifies, I believe in God?

A. It signifies, that I most firmly hold there is a God, and am passionately affected to him, as to my chiefest good, and last end, With hope in him.

Q. What signifies the word, *Father*?

A. The first Person of the *blessed Trinity*, Who is by nature the *Father* of the second: by Adoption, the *Father* of all good *Christians*; and by creation of all.

Q. What means the word *Almighty*?

A. It means that God is able to do all things, which he pleases, and as he pleases; and therefore We must doubt of nothing that he teacheth us.

Q. What signifies, *Creator of heaven and earth*.

A. It signifies, that God made heaven and earth, with all things in them of nothing, by his only word, *Genesis*.

Q. Why did God make the *Angels*?

A. To be Partakers of his glory, and be our *Guardians* Their *Angels* (saith *Christ*) which are in *Heaven*, always

see the face of my Father, which is in Heaven. Matth. 18. ver. 10.

Q. When, and to what likeness did God make man?

A. *On the sixth day, and to his own Image and likeness. Gen. 1.*

Q. In What doth that likeness consist?

A. In this, that as God, is an intellectual, and immortal Spirit, so is man, in his soul. And as in God there is but one Nature, and three Persons; so in man there is but one soul, and three Powers, Will, Memory, and Understanding.

Q. Why did God make man?

A. To serve him in this life, and to enjoy him in the next.

Q. Why did he make all other things?

A. For mans use, and benefit.

The second Article.

Q. What is the second Article?

A. *And in Iesus Christ our only Saviour Lord.*

Q. What means this Article?

A. It means, that we also believe,

and put our trust in *Jesus Christ*, true God, and Man, the second person of the *blessed Trinity*.

Q. Why Was he made man?

A. To redeem and save us.

Q. What signifies the Name, *Jesus*?

A. A Saviour. S. *Matth. Cha. 1. v. 21.*

Q. Is any special honor due to this Name?

A. There is. In the Name of *Jesus* every knee bow, &c. 1. *Philip. 10.*

Q. What signifies the Name, *Christ*?

A. Anointed.

Q. With what was he anointed?

A. With all the fullness of Divine Grace.

Q. What mean you by his only Son or Lord?

A. I mean that *Jesus Christ* is the only natural Son of God, born of his Father, without a Mother, as he is God, and Lord of us, and all things.

The third Article.

Q. What is the third Article?

A. *Who was conceived by the Holy*

Ghost, born of the Virgin Mary.

Q. What understand you by this Article?

A. I understand, that God the Son took flesh of the *blessed Virgin Mary*, not by humane generation, but by the work of the *Holy Ghost*.

Q. What means born of the Virgin Mary.

A. It means, that Christ was born of her in *Bethlehem*, on *Christmas* day, she still remaining a pure Virgin.

Q. What doth the birth of Christ avail us?

A. It perfecteth us in Faith, Hope and Charity.

The fourth Article.

Q. What is the Fourth Article?

A. *Suffered under Pontius Pilate, was crucified, dead, and buried.*

Q. What understand you by this?

A. I understand that Christ led a most painful life of three and thirty years, suffered most bitter torments under that wicked President, *Pontius Pilate*.

Q. What were those Torments?

A. His bloody Sweat, his whipping at the pillar, his purple Garment, his crowning with Thornes, his Scepter of a Reed, his carriage of the Crosse, &c.

Q. What means the word, was Crucified?

A. It means, that he was nail'd to a disgracefull Crosse, betwixt two Thieves for our offences, on Good Friday.

Q. What signifies, dead and buried?

A. It signifies, that Christ suffered for us a true, and reall death, and was buried with honor, as the Prophet say foretold, ch. 11.

The fifth Article.

Q. What is the fifth Article?

A. He descended into Hell the third day he rose again from the dead.

Q. What meaneth He descended into Hell?

A. It means, that as soon as Christ was dead, his blessed soul descended into Limbo, to free the holy Fathers that were there.

Q. What

Q. What signifies, *On the third day he rose again from the dead?*

A. It signifies that when Christ had been dead part of three daies, on the *third day* (being *Easter day*) he raised up his blessed body from the dead.

Q. What benefit have we by this belief?

A. It confirms our faith, and hope, that we shall also rise again from death, by, and with *Iesus*.

The sixth Article.

Q. **W**hat is the sixth Article?

A. *He ascended into Heaven, sitteth at the right hand of God the Father Almighty.*

Q. What means *he ascended into heaven?*

A. That when Christ had conversed forty days on earth with his Disciples after his Resurrection, then he ascended triumphant into Heaven in their sight.

Q. On what day?

A. On *Ascension day*, and from the top of Mount *Oliver*.

Q. Why is it said, *Into heaven*?

A. To draw our hearts to Heaven after him.

Q. What understand you by *Sit-
te h at the right hand of God*?

A. Not that God the Father hath any hands, for he is a pure *Spirit*, and without body, but that *Christ* as God, is equal to his *Father* in all things.

The seventh Article.

Q. What is the seventh Article?

A. *From thence he shall come
to judge the quick and the dead.*

Q. What understand you by this?

A. I understand, that *Christ* shall
come from Heaven at the last day to
judge all men, according to their

Q. Why is a general judgement re-
quired, seeing every one receiveth his
particular Judgement at his death?

A. That as *Christ* was rejected by
many, so he may be glorified before
all.

Q. In What manner will he come
to Judgement?

A In great Power, and Majesty:
attended by many Legions of *Angells*.

Q What are the things that he
will judge?

A. All our thoughts, words, and
works

Q Who will accuse us?

A. The Divells, and our own
guilty consciences.

Q What will be the sentence of
the reprobate?

A. Go ye accursed into eternal fire
which hath been prepared for the
Devell and his *Angells*.

Q What shall be the sentence of
the Elect?

A. Come O ye blessed of my
Father, and receive ye the Kingdom
which is prepared for you, &c. S. Matthew.

The eight Article.

Q What is the eight Article?

A. I believe in the holy Ghost.

Q What means this Article?

A. It means, that we also believe
to put our trust in this third Person of
the blessed Trinity, who proceedeth
from the Father, and the Son, being

B. A.

the same God with them, and descended to us on *Whitsunday*, in fiery *tongues*.

The ninth Article.

Q. What is the ninth Article?

A. I beleeve the Holy Catholic Church, the Communion of Saints.

Q. What understand you by this?

A. I understand, that this Church is but one, and that we are bound to believe her, in all things belonging to Faith.

Q. Why are we bound to believe

A. Because God hath commanded it, and she is the Pillar and ground of our Faith. *Tim. 3.* Nor can she erre in Faith.

Q. Why may not a well meaning man be saved in any Church, or Religion?

A. Because there is but one God, one Faith, one Baptisme, the 4. to Ephes. 5.

What is the Church?

A. It is the Congregation of all the faithfull under Christ Iesus, their

Invisible Head, and his Vicar on earth,
the Pope.

Q What are the markes of the Church?

A To be *one*, to be *holy*, to be *at-*
taies visible and to be *Apostolicall*.

Q What think you then of such
as accule the Church of God, of Ido-
latry, and errours in faith?

A I think them to be Hereticks,
or Infidells: *He that will not hear the*
Church, let him be unto thee, as a Gen-
tile, or a Publican, S. Matth. c. 18.

Q What means the word *Cath-*
olicks?

A It signifies as much as *Univer-*
sal and that the true Church hath con-
tinued from *Christ* to this time, and
shall continue to the end of the
world.

Q What else?

A That the true Church hath, and
shall be spread over all Nations.

Q What means the *Communion of*
Saints?

A It means that *Catholicks* do all
Communicate in the same Faith, Sa-
craments and Sacrifice; as also in the
merits of one an other.

Q. What else?

A. That the faithfull on earth *Communicate* with the *Saints* and *Angells* in heaven; we by praiseing, and praying to them, and they by praying for us. *There is joy before the Angells of God, for one sinner doing penance.* S. Luke 15. v. 10.

Q. Is it no dishonor to God for us to pray to *Saints* and *Angells*?

A. No, it is not, for by so doing, we honor God in them, his creatures. *Praise ye the Lord in his Saints.*

The tenth Article.

Q. What is the tenth Article?

A. *The forgivenesse of sins.*

Q. What understand you by this.

A. I understand that God is able, and willing to forgive us our sins (if we be heartily sorry for them, and confesse them) both by himself and by his *Sacraments*.

The eleventh Article.

Q. What is the eleventh Article?

A. *The Resurrection of the flesh.*

Q. What means this Article?

A. It means that, these very bodies in which we now live, shall at the day of Iudgement be raised up from death to life; by the command of God.

Q. What are the qualities of a glorified body?

A. *Impassibility, Agility, Subtility, and Clarity?*

Q. What benefit have we by this belief?

A. It emboldens us to suffer persecutions, and death it self, in hope of future glory.

The twelfth Article.

Q. What is the twelfth Article?

A. *And life everlasting, Amen.*

Q. What understand you by this?

A. That such as live well, and are in state of Grace, shall live with God in everlasting Glory.

Q. In what consisteth *everlasting life*?

A. In the clear sight, and possession of God, in whom we shall enjoy and see the natures and perfections of all

his creatures, with an infinity of all good things.

Q. What will follow out of this clear sight, and possession of God?

A. Divine love, and unspeakable joy, and out of that will flow Praise, Iubilation, and Thanksgiving for ever.

Q. What means the word, *Amen*.

A. It means, that the whole *Creed* is to be believed with divine Faith, and therefore we most heartily assent unto it.



CHAP. IV.

Hope Expounded.

Q. W. What is hope?

A. It is the gift of God, infused into our souls, by which we have a confident expectation of bliss, and glory to be obtained by the merit and grace of *Christ*, and our good works proceeding from his grace.

Q. On what is this confidence grounded?

A. On the merits and promises of Christ. Who hath promised heaven to such as hope in him, doing good works, as also grace whereby to do them.

Q. What is the chief effect of Hope?

A. Prayer, which is a lifting up of our minds to God, whereby we beg for good things, and to be freed from evill.

Q. What other effects hath it?

A. It causeth obedience to the Law of God, a willingness to suffer for his sake, and finall perseverance.

Q. What Vice is opposite to Hope?

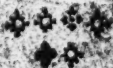
A. *Despair* and *Presumption*.

Q. What is *Despair*?

A. Diffidence in the power of God, and merits of Christ.

Q. What is *Presumption*?

A. A foolish confidence of salvation, without endeavouring to keep the Commandements.





C H A P. V.

Our Lords Prayer expounded.

Q. Who made this most holy Prayer?

A: Christ himself, *S. Mat. 6. v. 9.*

Q. Why did he make it?

A, To teach us a set form of prayer, and how we ought to pray.

Q. Why did he make it so short and easie?

A. That all men might be capable of it?

Q. What beg we by it?

A. All the chief things, which we can ask, or hope for of God?

Q. What mean those words, *Our Father which art in heaven?*

A. They mean, that God is our Father by Creation, and adoption also, if we be in state of grace; and therefore we may confidently come to beg all blessings of him.

Q. Why, *Our Father*, and not my Father?

A. Because, God is the common Father of all, and all good *Christians* must pray for one another.

Q. What understand you by, *which art in heaven*?

A. That God is there manifesting his glory to the *blessed*, and therefore when we pray, we must lift up our hearts to him in heaven.

Q. Say the first Petition?

A. *Hallowed be thy name.*

Q. What do we beg by this?

A. That God may be known, worthily praised, served, and honored by all his creatures.

Q. Say the second Petition?

A. *Thy Kingdom come.*

Q. What beg we by this?

A. That our miseries and afflictions of this life may be ended, and that we may partake the joys of his Kingdom.

Q. What else?

A. That Christ may reign in us in this life by grace, and in the next by glory, presenting us a Kingdom to his Father.

Q. Say the third Petition?

A. *Thy will be done on earth, as it is in heaven.*

Q. What beg we by this?

A. That God would enable us by his grace to do his will in all things.

Q. What meaneth *In earth, as it is in heaven*?

A. We beg by this, that we may be as ready and cheerfull to obey the will of God on earth, as the *Saints* and *Angells* are in heaven.

Q. Say the fourth petition?

A. *Give us this day, our daily bread.*

Q. What beg we by this?

A. All food, and sustenance, for our souls and bodies.

Q. What is the food of the soul?

A. The Word of God either preached unto us, or read by us in spiritual books: the holy *Sacraments*, especially, the *blessed Eucharist*, and *quintessence* of grace.

Q. Why is the blessed *Eucharist* called *our daily bread*?

A. Because it is daily offer'd on the *Altar* for our sins, & we ought daily to receive it in spirit, or desire.

Q. Say the fifth Article?

A. *And forgive us our debts, as we forgive our debtors.*

Q. What

Q. What beg we by this?

A. That God would forgive us the sins of our life past, and all the punishments due unto them.

Q. Why is added, *as we forgive our debtors*?

A. To signifie that God will not forgive us, unlesse we forgive our enemies.

Q. Say the sixth petition?

A. *And lead us not into temptation.*

Q. What beg we by this?

A. That God would not permit us to be tempted above our strength.

Q. Doth God tempt us to sin?

A. No, he doth not, *God is not the tempter of evils, he tempteth no man* S. James. c. i. v. 13.

Q. By whom are we tempted?

A. By the divell, the world, and our own concupiscence.

Q. Is it any sin to be tempted?

A. Not without some consent, or delight on our part.

Q. Say the seventh Petition?

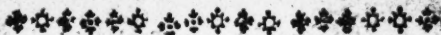
A. *But deliver us from evil.*

Q. What beg we by this?

A. That God would free us from all evil, both spirituall, and temporall.

Q. Who is the author of the evill of sin?

A. The divell; for sin in God there is none, 1. S. Iohn ch. 3. v. 5.



CHAP. VI.

The Hail Mary, or Angelicall Salutation expounded.

Q. What is the *Hail Mary*?

A. It is a most honorable Salutation, and holy prayer, to the *blessed Virgin Mary*.

Q. How many parts hath it?

A. Three.

Q. Say the first part?

A. *Hail Mary full of grace, our Lord is with thee.*

Q. Who made this part of it?

A. The *Holy Ghost*, although it were delivered by the *Angell Gabriell*.

Q. Say the second part?

A. *Blessed art thou amongst women, and blessed is the fruit of thy womb, IESUS.*

Q. Who spake this?

A. *S. Elizabeth*, inspired by the *Holy Ghost*.

Q. Say the third and last part of it?

A. *Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death.*

Q. Who made this part?

A. The *Catholick Church* in the *Councell of Ephesus*, against *Nestorius* the Heretick, Who denied our *Blessed Lady* to be the mother of *God*.

Q. To What effect say you the *Ave Mary* after the *Pater noster*?

A. To the end that by the intercession of the most *B. Virgin* I may more easily obtaine that Which I command of *God*: because she is the *Advocate* of sinners, full of mercy, and Withall is in heaven above all the *Quires* of *Angells*, and most acceptable to *God*.

Q. Have you not recourse for help also to other *Saints*?

A. Yes to all the *saints*, and in particular to the *saint* of my name, and to my *Angell Guardian*.



C H A P. VII.

Charity expounded.

Q What is *Charity*?

A. It is the gift of God infused into our souls, by Which we love God above all things, and our neighbour as our selves.

Q Who are our neighbours?

A. All mankind; especially *Catholickes*.

Q Why all mankind?

A. Because they are the Images of God, and redeemed With the blood of *Christ*.

Q Why especially *Catholickes*?

A. Because they are members of the *mysticall body of Christ, the Church*.

Q What is it to love God above all things?

A. To be Willing to loose all things, rather then the love, and grace of God, by any mortall sin.

Q What is it to love our neigh-

bour, as our selves?

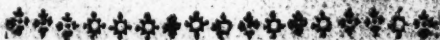
A To Wish him as much good as our selves, & do him no Wrong.

Q What is the highest act of Charity?

A. To give our life for Gods honour, or our neighbours salvation.

Q What are the effects of Charity?

A. It remitteth sin, and giveth spirituall life to the soul. *He that loveth not, remaineth in death, 1. S. John c. 3. v. 15.*



CHAP. VIII.

Concerning the Commandements in generall.

Q What is the chief end of the Commandements?

A. To teach us the love of God, and our neighbour: *He that loveth both fulfilled the Law.*

Q. Who gave the Commandements?

A. God him selfe in the Old Law.

and afterwards Christ our Lord confirmed them in the new.

Q Why did God give the Commandments to Moses on Mount Sinai, in thunder and lightning?

A. To move us to a careful keeping of them.

Q Is it possible to keep them all?

A. It is by Gods grace, Zachary and Elizabeth where both just before God, walking in all the Commandments of our Lord without reproof, S. Luke 1. v. 6.

Q Are We bound to keep them?

A. We are. If thou wilt enter into life (saith our Lord) keep the Commandments Mat. 19.

The Commandments in particular.

The first Commandment.

Q SAY the first Commandment?

A. I am the Lord thy God, &c. Thou shalt not have strange Gods before me, &c.

Q What is ment by those first words I am thy Lord thy God &c.

A. By those God doth admonish us that he is our true, and supreme Lord, and therefore We are obliged to obey him with all diligence.

Q. What are we commanded by this?

A. To love, serve, and worship one, only true and living God, and no more,

Q. What is forbidden by it?

A. To worship *Idolls*, or give any creature the honour due to God.

Q. What is the honour due to God?

A. *Supream* and *Souveraign* honour: we must worship him as our *Creator*, *Redeemer*, and *Last end*.

Q. Is it lawfull to honour the *Images* of *Christ*, and his *Saints*?

A. Yes, with an *inferiour* and *relative* honour (in as much as they represent unto us heavenly things) but not with Gods honour.

Q. Do *Catholickes* pray to *Images*?

A. No, by no means, we pray before them indeed, to keep us from distractions, but not to them. For we doe know, that they can neither see, nor hear, nor help us.

Q. What benefit then have we by them?

A. They movingly represent to us the *mysteries* of our Saviours *Passion*, and the *martyrdomes* of his Saints.

Q. What benefit have we by honoring and cannonizing Saints?

A. It strongly moves us to imitate their examples, by shewing their rewards.

Q. How do we honour Saints, and Angells?

A. With an *inferiour* honour, as the friends and creatures of God, not as Gods, nor with Gods honour.

Q. Is it lawfull to honour the reliques of Saints?

A. Yes With a *relative* honour, for the handkerchiefs and aprons which had but touched the body of S. Paul, *cast out devils*, and cured all diseases, *the 9. ch. v. 12.*

The second Commandement.

Q. Say the second Commandement?

A. Thou shalt not take the name of

the Lord, thy God in vain.

Q. What is forbidden by this?

A. All false, rash, and unnecessary Oaths, cursing, blaspheming, breaking of lawfull oaths, or vowes, and by making, or keeping, unlawfull ones.

Q. What is commanded by it?

A. To speak With reverence of God and his Saints.

Q. In What case is it lawful to swear?

A. When Gods honour, our own, or neighbours lawful defence requireth it.

The third Commandment.

Q. Say the third?

A. Remember thou keep holy the Sabbath day.

Q. What is commanded by this?

A. To spend the Sunday in praying, reading spirituall books, hearing divine service, and the like spirituall and holy Works.

Q. What is forbidden by this?

A. Servile Works, and prophane employments.

Q. Why was the Jewish Sabbath
chang'd into the Sunday.

A. Because *Christ* rose from the dead, and sent down the *Holy Ghost* upon a *Sunday*.

Q By Whom was it chang'd?

A. By the Church in the Apostles
time.



THE SECOND TABLE

of the LAW expounded.

The fourth Commandment.

Q. *By the fourth?*
A. *Honour thy*

5. Honour thy Father, and thy Mother.

● What is commanded by this?

A. To love, reverence, and obey
our Parents, in all that is not sin.

Q What is forbidden by it?

A. All frowneſſe, ſtubbornneſſe, and diſobedience to Parents.

Q Why are We bound to love them?

A. Because under God they are

the chief cause of our very life and being.

Q. How to honor them?

A. Not onely inwardly in our hearts, but also outwardly in our carriage, and by releiving them in their necessities spirituall and temporall.

Q. Why to obey them?

A. Because they have a power from God, both to instruct, direct, and correct us.

Q. What is the reward of dutifull children?

A. Long and happy life, good children (if they marry) & a good death.

Q. What is the reward of undutifull?

A. A short and sinfull life, accompanied with an untimely death. Witnesse *Absolon*, 2. of *Kings* 19. chap.

Q. What signifies the Word *Father*?

A. Not only our corporall parents, but also our *Ghostly Fathers*, and all lawfull *Superiours*.

Q. Is any great honour due to

Priests, and Ghostly Fathers?

A Very great, for they are Gods anointed; Who represent the person of *Christ*, and are the Fathers, and feeders of our souls.

Q. In What are we bound to believe, and obey them?

A. In all things belonging to Faith, and the government of our souls.

The fifth Commandement.

Q. S Ay the fifth?

A. *Thou shalt not kill.*

Q. What is forbidden by this?

A. All Willfull murther, unjust shedding of bloud, fighting, and quarrelling.

Q. What is commanded by it?

A. To defend our own, and innocent neighbours life.

The sixth Commandements.

Q. S Ay the sixth?

A. *Thou shalt not commit adultery.*

Q. What is forbidden by this?

A. /

A. All carnall sin With anothers Wife, or husband, as also fornication, and pollution.

Q. What else?

A. Vnchast touching of our selves, or others. With all delight in lustfull thoughts and kisses.

Q. What is commanded by it?

A. To love, and be faith full to our own Wives, and husbands.

Q. Why is lust hatefull in the sight of God?

A. Because it defileth in us the Image of God, the member of Christ, and the Temple of the Holy Ghost.

The seventh Commandement.

Q. **S**ay the seventh?

A. *Thou shalt not steal.*

Q. What is forbidden by this?

A. All uniuert taking awy, or keeping of that which is another mans.

Q. What is commanded by it?

A. To give every man his own.

Q. What doth theft oblige us to?

A. To restore the thing stolen.

D.

to the right owner, if we be able,
else the sin will not be forgiven us.

The eight Commandement.

QS Ay the eighth?

A. *Thou shalt not bear false
witnesse against thy neighbour.*

Q. What is forbidden by this?

A. All false testimonies, rash
judgements, and lies.

Q. What else?

A. Backbiting, flattery, and de-
traction.

Q. What is he bound to, Who
hath hurt his Neighbour in this
kind?

A. To make him satisfaction,
and restore his good Name.

Q. What is commanded by this
precept?

A. To speak and witnesse the
truth in all things. *For the diuell
is a lyer, and the Father of lies, S.
John. the 8, v. 44.*



The 9. and 10. Commandements.

Q S Ay the ninth and tenth?

A. *Thou shalt not covet thy Neighbours wife. Thou shalt not covet thy Neighbours goods.*

Q What is forbidden by these?

A. All inordinate desires of lust adultery, and theft.

Q What else?

A. All deliberate, and voluntary delight in covetous, or impure thoughts.

Q What are We commanded by these?

A. To entertain chaste, and honest thoughts, and be contented with our own estates.



CHAP. IX.

The Commandements of the Church

Q H OW many, and what are the Commandements of the Church?

Ans.

A. There be *six* principal ones.

1. To hear *Masse* upon all *Sundaies*, and *Holy daies*.

2. To fast *Lent*, *Vigills* commanded, *Ember daies*, and *Fridaies* also by the custome of *England*, with abstinence from flesh on *Saturdaies*.

3. To confesse our sins at least once a year.

4. To receive the *blessed Sacrament* at least once a year, and that, at *Easter*, or thereabouts, namely betwixt *Palm Sunday*, and *Low Sunday*.

5. To pay tythes to our *Pastors*.

6. Not to solemnize mariage at forbidden times, that is from the first *Sunday* in *Advent*, til *Twelf day* be past, nor from *Ashwednesday*, until *Low Sunday* be past.

Q. Are we bound under mortall sin to keep these *Commandements* of the Church?

A. We are: He that will not hear the Church, let him be unto thee, as a *Heathen*, or a *Publican*, S. Mat. 18. c.



C H A P. X.

The Evangelicall counsells expounded.

Q. **H**ow many, & What are the
Evangelicall counsells.

A. There be three principal ones.

1. *Voluntary poverty*; which is a willing leaving all things to follow Christ. *If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have treasure in heaven.* S. Matth. c. 19. v. 21.

2. *Perpetuall chastity*, Which is a voluntary abstaining from all carnall pleasures. *He that gives his Virgin in Marriage does well, but he that gives it not does better,* 1. Cor c. 7.

3. *Obedience*, Which is a voluntary subjection to anothers will in all that is not sin.

Of the Sacraments in generall

How many Sacraments be there?

A. Seven. *Baptism, Confirmation, Eucharist, Penance, Extreme Vnction, Holy Order, and Matrimony.*

Q. What is a *Sacrament* in general?

A. It is a visible signe of invisible grace, instituted by *Christ* our Lord for our sanctification.

Q. From Whence have the *Sacraments* their force and efficacy?

A. From the *blood, passion, and merits of Christ* Which they apply to our souls.

Q. What things are essentiall to a *Sacrament*?

A. Matter and Form.

Q. Do all the *Sacraments* cause grace?

A. Instrumentally they doe.

Q. How many of them give a *character*?

A. Three. *Baptism, Confirmation, and holy Order*. and therefore these can be given but once.

Q. Who is the ordinary Minister of them?

A. A *Priest*, excepting *holy Order* and *Confirmation*, which are reserved to *Bishops* only.



Baptism, expounded.

Q. What is *Baptism*?

A. It is a *Sacrament* by which we are born a new to God, and consisteth in an outward washing of the body under a set form of words.

Q. What is the necessary matter of it?

A. *Naturall water* onely; for artificiall water will not serve.

Q. What is the form of it?

A. I baptize thee *N. N.* in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What if the word, I baptize, or any one of the three Persons be left out?

A. Then the *Baptism* is not valid.

Q. Can a man be saved Without *Baptism*?

A. He cannot, unless he have it, either actually, or in desire, with contrition; or be Baptized in his own blood, by martyrdom.

Q Can no man but a *Priest baptize*.

A. Yes, in case of necessity when a *Priest* cannot be had, any *Lay man*, or *Woman* may do it.

Q. What intention is necessary in him that giveth *Baptisme*?

A. To doe what the Church does, and *Christ* ordained.

Q. What are the effects of *Baptisme*?

A. It makes us the *children of God*, by remitting *Originall sin*, and infusing justifying grace into the soul, with habits of *Faith*, *Hope*, and *Charity*.

Q. Why have we one *God Father*, and one *God mother* in *Baptisme*?

A. That if our parents neglect it, or be prevented by death, they may instruct us in the *Faith of Christ*.

Q. Doe the *God Father* and *God-mother*, and also the person who baptizes contract any spirituall affinity with the party baptizd?

A. Yes, and also with his parents, in so much that it is an impediment, not onely, making marriage unlawfull, but also noe marriage, and

the like is to be said proportionably in Confirmation.

Q, How can *Infants* be *Christened*, who have no actual faith?

A. In the *Faith* of the *Church*, and their *Godfathers* and *Godmothers*, *Vnlesse* any one be born again of *Water* and the *Spirit*, he cannot enter into the *Kingdome* of *God* S. *John* 3.

Q. Why are so many *Ceremonies* used in *Baptisme*?

A. To stir up reverence to the *Sacrament*; and signify the inward effects thereof.

Confirmation expounded.

Q. **W**hat is *Confirmation*?

A. It is a *Sacrament*, which makes us strong and perfect *Christians* able to professe our faith before *Tyrants*, and persecutors.

Q. What is the matter of it?

A. *Oyle mingled with balm*, blessed by a *Bishop*.

Q. What is the form of it?

A. *I sign thee with the sign of the Crosse, I confirm thee With the Chri-*

me of Salvation, in the name of the Father, and of the Son and of the Holy Ghost.

Q. What Scripture have you for this?

A. The second to the Corinthians, c. 1. v. 22 And he that confirmeth us with you in Christ, and hath annoyed us, God, who also hath sealed us, and given the pledge of the Spirit in our hearts.

Q. Who is the Minister of this Sacrament?

A. A Bishop only.

Q. What sin is it, not to receive this Sacrament when we may have it?

A. A mortal sin, if it be done out of contempt, or any gross neglect, especially in a persecuting Country as ours is.

The blessed Eucharist expounded.

Q. What is the blessed Eucharist?

A. It is the body and blood of Jesus Christ, true God, and true man, Jesus Christ under the inward, and outward shape of bread.

Q. In what manner is *Christ* present in the *Eucharist*?

A. By the true and real presence of his divine and humane nature, and not figuratively only, as *Heretiques* would have it.

Q. How prove you that?

A. Because when *Christ* ordained it at his last supper, He took bread, blessed it, brake it, & gave it to his *Disciples*, saying: *This is my Body*, and he also blessed the Cup saying: *This is my blood of the new Testament, which shall be shed for many to the remission of sins*; St. *Mat.* c. 26. v. 28.

Q. By what means is that which was before Bread, turned into the Body of *Christ*, and that which was wine, made the blood of *Christ*?

A. By the most holy and powerful words of *Consecration*, ordained by *Christ*, and spoken by the *Priest*.

Q. Is the Body of *Christ* hurt or broken, when we divide & break the Sacrament?

A. No, it is not, For *Christ* is immortal, and impassible.

cannot die, nor suffer any more Rom.
c. 6. v. 9

Q How can the same thing be
in many places at once?

A. By the omnipotency of God
by Which he himself is in all, and
every of his creatures, at one and
the same time.

Q What is the matter of this Sa-
crament?

A. Wheaten bread, and Wine of
the Grape.

Q What is the form of it?

Q *This is my Body; this is my
blood.*

Q What disposition is required
in him, that receives the B. Eucha-
rist.

A. That he be in state of grace,
that is, free from all mortall sin.
*For he that eateth and drinketh un-
worthily, eateth and drinketh dam-
nation to himself, 1. Cor. 11. v. 29.*

Q What are the effects of this
Sacrament?

A. It increaseth grace, and nou-
risheth our soul in spirituall life.
*He that eateth of this bread, shall
live for ever, B. Iohn. 6. 6.*

Q. What is the Masse?

A. It is the *unbloody sacrifice of the body and blood of Christ*, Which he himself ordained at his last supper.

Q. For what is this sacrifice available?

A. For the remission of sins, and the obtaining of all gifts and graces.

Penance expounded.

Q. When did Christ ordain this Sacrament?

A. After his arising from the dead, When he breath'd on his Disciples, saying; *Receive ye the Holy Ghost, Whose sins ye shall forgive, they are forgiven, and Whose sins ye shall retain, they are retained*, S. Iohn. c. 20. v. 23.

Q. What is the matter of this Sacrament?

A. The sins, with Contrition, Confession and satisfaction of the Penitent.

Q. What is the form of it?

A. *I absolve thee from thy sins, In the name of the Father, and of the Sonne, and of the Holy Ghost.*

Q. what are the effects of it?

A. It reconcileth us to God, and either restoreth or encreaseth grace.

Q. How many parts hath it?

A. Three, *Contrition*, *Confession*, and *Satisfaction*.

Q. What is required to a good *Confession*?

A. 1. That We seriously examine our conscience. 2. To be heartily sorry for all our sins, With a firm purpose to amend 3. To confesse them faithfully to the Priest.

Q. What is a firme purpose of amendment?

A. Tis a resolution, by the grace of God, not onely to avoyd sin, but also the occasions of it.

Q. What if a man knowingly leave out any one mortall sin?

A. He commits a great sacriledge by lying to the *Holy Ghost*, and makes his *Whole Confession* nothing Worth.

Q. What is an *Indulgence*?

A. Not leave to commit sin, nor a pardon for sins to come (as *heretics* slander) but only a releasing of temporall punishments, due

to such sins, as are already forgiven us, by Contrition, and Confession.

Extreme Unction expounded.

Q. **W**hat Warrant have you for this Sacrament?

A. In the 5. c. of S. James. v. 14. We read, Is any man sick amongst you? let him bring in the Priest of the Church, and let them pray over him, annoynting him With Oyle in the Name of our Lord, and the prayer of Faith shall save the sick man, and our Lord will lift him up, and if he be in sins, his sins shall be forgiven him.

Q. Who is capable of this Sacrament?

A. Every Christian that is in mortal danger of death by sickness, except infants, fools, and such as are alwaies mad.

Q. What is the matter of this Sacrament?

A. Oyle blessed by a Bishop.

Q. What is the form of it?

A. By that annoyling, and his most pious mercy, let our Lord

pardon thee, whatsoever thou hast sinned by thy seeing, &c. and so of all the other senses.

Q. What are the effects of this Sacrament?

A. It comforts the soul in her last agony against despair, it remits venial sin, and the reliques of sin and restoreth health, if it be expedient.

Holy Order expounded.

Q. **W**hen did Christ ordain this Sacrament?

A. At his last supper. Where he made his *Apostles Priests*, saying: *Do ye this in commemoration of me,* S. Luke c. 22. v. 19.

Q. What did he then give them power to do?

A. To consecrate and offer the *unbloody sacrifice of his own body and blood*, Which he had there ordained, and offered under the outward likenesse of bread and wine.

Q. Why did he say, *for a commemoration of me*?

A. Because the *unbloody Sacrifice*

of the Masse, is a Commemoration of the bloody Sacrifice made on the Crosse.

Q. What are the effects of holy Order.

A: It giveth power and grace to Priests and other ministers of the Church to be able to doe Well their duties.

Q. What sinne is it therefore to oppose the Gouvernement of Bishops?

A. A sin of Rebellion against the peace and safety of Gods Church: for Christ hath appointed Bishops to be the Guards, and Teachers of his Law.

Matrimony expounded.

Q. What is the matter of this Sacrament?

A. The mutuall consent of the parties, and delivery of their bodies.

Q. What is the form of it?

A. The words or signes which signifie the said present consent.

Q. What are the effects of Matrimony?

A. It gives special grace to the married couple, to love, be faithful, and bear with one another, as also to bring up their children in the fear of God.

Q. How great, is the bond of marriage? A. so great, that it can never be broken, but by death.



C H A P. XII.

The Cardinall Vertues.

Q. **H**ow many Cardinall Vertues be there?

A. Four. 1. *prudence* 2. *Justice* 3. *Fortitude* 4. *Temperance*: and they are called Cardinall vertues, because they are the fountains, and as it were the hinges of all morall good Works.

Q. *Declare unto me the offices of these vertues?*

A. *Prudence* maketh us considerate and wary in every thing, to the end we our selves be not deceived, nor deceive others. *Iustice* ma-

keth us render unto others, that which is theirs. *Temperance* maketh us bridle our inordinate desires. *Fortitude* causeth that we feare not any danger, no nor death it selfe, for Gods service,

The Gifts of the Holy Ghost.

Q. **W**Hat and how many are the Gifts of the Hol. Ghost.

A. Seven. 1. *Wisdom*. *Vnderstanding*. 3. *Councell* & *Fortitude*. 5. *Knowledge*. 6. *Piety*. 7. *The feare of our Lord*.

Q. *Whereto doe these gifts serve.*

A. They serve us for the help of vertue, & to make us perfect in the way of God, because through *Fearre*, We abstaine from sin: through *Piety*, we are devout, and obedient to God: through *Knowledge*, we are taught to understand the will of God: through *Fortitude*, we are holpen to put the same in execution: through *Counsell* we are admonished of the deceits of the diuell: through *Vnderstanding*, we are elevated to penetrate the Myste-

ries of Faith: through *Wisedome* we become perfect, ordering all our life, and all our Workes to the glory of God; because the wiseman doth know the last end, and therunto doth direct every thing.

The Fruits of the Holy Ghost.

Q How many are the *Fruits* of the *Holy Ghost*.

A. They are in number twelve
1. *Charity*. 2. *Joy*. 3. *Peace*. 4. *Patience*. 5. *Longanimity*. 6. *Goodnesse*. 7. *Benignity*. 8. *Mildnesse*. 9. *Fidelity*. 10. *Modesty*. 11. *Continency*. 12. *Chastity* Galat. c. 5.



C H A P. XIII.

The Works of mercy Corporall and Spirituall.

Q How many are the works of mercy of which we shall be demanded account in particular at the day of judgement?

A. Seven: 1. To feed the hungry. 2. To give drink to the thirsty 3. To cloath the naked. 4. To harbour the harbour'esse. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead.

Q. How prove you these works to be meritorious of a reward?

A. Because, he that giveth a cup of cold water only to a Disciple, in the name of a Disciple, he shall in no wise lose his reward, S. Mat. c. 10. And Christ hath promised heaven as a reward to such as doe these things S. Mat. c. 25. v. 35.

Q These are the Works of mercy corporall. Now which, and how many be the works of Mercy spirituall?

A. Seven also 1, To given counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted 5. To forgive offences 6. To bear patiently the troublesome. 7. To pray for the quick and the dead.

Q. Is it lawfull to pray for the dead?

A. Yes, It is a wholesome and a

holy cogitation, to pray for the dead, that they may be loosed from their sins. 2. Machab. 12.

Q. Is there also a reward given to these works?

A. Yes. For they who instruct others unto Iustice, shall shine like stars for all Eternity, Daniel 12. ver. 3.

The eight Beatitudes.

Q. What are the eight Beatitudes?

A. 1. Poverty of spirit. 2. Meeknesse. 3. Mourning. 4. To Hunger and thirst after Iustice. 5. Mercifulnesse. 6. Cleannesse of heart. 7. To be peacemakers. 8. To suffer persecution for Iustice sake.





C H A P. XIV.

The kinds of sin expounded.

Q. **H**ow many kinds of sin be there?

A. Two. *Originall sin, and actual sin.*

Q. What is *Originall sin*?

A. It is a Want of *Originall Justice*, Which We are all born in, by means of *Adams* fall.

Q. How is *Originall sin* remitted?

A. By *Baptisme*.

Q. What is *Actual sin*?

A. It is a thought, word or deed contrary to the Law of God.

Q. What is a sin of *Omission*?

A. To omit any thing willingly, Which is commanded us by God or his Church.

Q. How is *actual sin* divided?

A. Into *mortal sin*, and *venial sin*.

Q. What is a *mortal sin*?

A. Tis a Wilfull and Witting transgression in matter of Weight against a Known commandement of God, of the Church, or of some lawfull superiour. And tis called *mortall*, because it depriveth the soul of her spirituall life, which is the grace of God.

Q. What is *venial* sin?

A. Tis a much more pardonable offence against God or our neighbour which though it destroy not Charity, yet it weakeneth and coolth its fervour: hindreth the inspirations of the Holy Ghost from Working, leaveth the soul feeble, drowsy and in a certaine lethargy, and Which in Worst of all, disposeth to mortall, according to that, *he that neglecteth small faults will fall into grante ones.*

Q. How many Wayes is a *venial* sin made *mortall*?

A. Four: *first* When one committeth a *venial* sin with such affection that he is resolved to commit it, though it were *mortall*. 2. when the end of doing is a *mortall* sin. 3. When one perceiveth

ceiveth that by committing a *venial* sin he shall give an occasion to a mortall one, by *scandall* or any other way. *Fourthly*: Whensoever one committeth that, which in it selfe is onely a *venial* sin, and yet he thinketh in his conscience, that it is a mortall one.

Q. How is *mortall* sin remitted?

A. By hearty *Contrition* and *Penance*.

Q. How is *venial* sin remitted?

A. By all the *Sacraments*, by devout prayer, *holy water*, & the like.

Q. Whither go such as die in mortall sin?

A. To hell, for all eternity.

Q. Whither go such as die in *venial* sin, or not having fully satisfied for the punishments due unto their mortall sins?

A. To *Purgatory*, til they have made full satisfaction for them, and then to *Heaven*.

Q. How know you there is a *Purgatory*?

A. Because when the day of our Lord shall come (that is, the day of our death) the work of every one of

what kind it is, the fire shall try &c.
 If any mans work burn (as theirs doth
 Who go to Purgatory) he shall suf-
 fer hurt, but himself shall be saved,
 yet so as by fire. 1. Cor. c. 3. v. 14-17.

Q. How many ways may a man
 be made partaker, and guilty of ano-
 thers sin?

A. Nine wayes. 1. By counselling
 it. 2. By commanding it. 3. By consen-
 ting to it. 4. By provoking him to do it.
 5. By praising, or flattering him for
 it. 6. By not speaking when he ought to
 speak. 7. By winking at it. 8. By being a
 partner with him in the fact. 9. By de-
 fending the ill done.



CHAP. XV.

The seven deadly or Capitall sins

Q. How call you the seven ca-
 pitall sins?

A. Pride 2. Covetousnesse. 3. Le-
 chery 4. Anger 5. Gluttony. 6. Envy
 7. Sloth.

Q. What is pride?

A. An inordinate desire of our own worth and esteem.

Q. What is *Covetousnesse*?

A. An inordinate desire of riches.

Q. What is *Lechery*?

A. An inordinate desire of carnall pleasure.

Q. What is *Anger*?

A. An inordinate desire of revenge.

Q. What is *Gluttony*?

A. An inordinate desire, or use of meat or drink.

Q. What is *Envy*?

A. A sadness, or repining at anothers good, because it seems to lessen our own.

Q. What is *Sloth*?

A. A lazinesse of mind, neglecting to begin or prosecute good things.

Q. Why are Christian people commonly instructed concerning these deadly finnes?

A. That thereby they may discern the severall roots from whence all their particular sinfull actions proceed, and so when they examine their conscience, see what passions

it was that induced them to sin, that they may by searching diligently from what source their sinnes proceede, cut them of in the roote it selfe, by abating those affections, and passions which are most predominant in :hem,

. The sins against the Holy Ghost.

Q. **H**OW many be the sins against the Holy Ghost?

A. Six. 1. Despaire of Salvation: 2. Presumption of Gods mercy. 3. To impugn the known truth. 4. Envy at an others spiritual good. 5. Obstinacy in sin. 6. Finall impenitence.

The sins that cry to heaven for Vengeance.

Q. **H**OW many such sins be there?

A. Four 1. Wilfull Murther. 2. Sin of Sodom. 3. Oppression of the poor 4. To defraud workmen of their wages.



C H A P. XVI.

The four last things expounded.

Q What be the four last things?

A. *Death, Iudgement, Hell and Heaven.*

Q. What mean you by *Death*?

A. That we are all mortall, and must once die, how soon we are uncertain, and therefore should be always prepared for it.

Q. What is the best preparative for a good death?

A. A good life, and to be often doing penance for our sins, & saying With S. Paul I desire to be dissolved and be with Christ, Philip. 1, v. 23.

Q. What understand you by *Iudgement*?

A. That besides the *Generall Iudgement* of the world, our souls, as soon as we are dead, shall receive their particular *Iudgement*, at the *Tribunall of Christ*.

Q. How must we prepare our sel-

ves against this Iudgement?

A. By often remembring, *that it is a terrible thing to fall into the hands of the living God*, Heb 10. v. 21.

Q. What mean you by *Hell*?

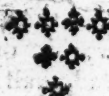
A. I mean that such as die guilty of *mortall sin*, shall be tormented for ever and ever, *Apoc 20. v. 10.*

Q. What understand you by *Heaven*?

A. I understand that the chosen, and faithfull servants of God, who die in state of grace, shall live with him, for ever in his Kingdom.

Q. What benefit have we by the frequent memory of these *last things*.

A. Very great benefit, *In all thy works remember thy last things, and thou shalt never sin*, Eccles 7. v. 40.





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**C. Spera in Deo, quoniam adhuc
confitebor illi, salutare vultus mei, &
Deus meus,**

P. Gloria Patri, & Filio, & Spiritui
sancto.

C. Sicut erat in principio, & nunc
& semper, & in sæcula sæculorum.
Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventu-
tem meam.

P. Adjutorium nostrum in nomi-
ne Domini.

C. Qui fecit coelum & terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus,
& dimissis peccatis tuis, perducatur te
ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, Bea-
tæ Mariæ semper Virgini, beato Mi-
chaeli Archangelo, beato Joanni Ba-
ptistæ, sanctis Apostolis Petro & Pau-
lo, omnibus Sanctis, & tibi pater,
quia peccavi nimis cogitatione, ver-
bo, & opere: (*Knock your breast and
say*) Mea culpa, mea culpa, mea
maxima culpa. Ideo precor beatam
Mariam, semper Virginem, beatum
Michaelem Archangelum, beatum
Joannem Baptistam, sanctos Aposto-
los Petrum & Paulum, omnes sanc-

tos & te pater, orare pro me ad Dominum Deum nostrum.

P Misereatur vestri, &c.

C Amen.

P Indulgentiā, absolutionem, &c.

C Amen.

P Deus tu conversus vivificabis nos.

C Et plebs tua lætabitur in te.

P Ostende nobis Domine misericordiam tuam.

C Et salutare tuum da nobis.

P Domine exaudi orationē meam.

C Et clamor meus ad te veniat.

P Dominus vobiscum.

C Et cum spiritu tuo.

P Kyrie eleison.

C Kyrie eleison.

P Kyrie eleison.

C Christe eleison.

P Christe eleison.

C Christe eleison.

P Kyrie eleison.

C Kyrie eleison.

P Kyrie eleison.

Dominus vobiscum : or Flectamus genua.

C Et cum spiritu tuo : or Levate.

P Per omnia sæcula sæculorum.

C Amen.

At the end of the Epistle whether there be read one or more, alwayes say, Deo gratias.

The Epistle Gradual, and Alleluiah, or Tract, being read, make reverence, and remove the Book to the right hand of the Altar: and let the Clerk ever kneel or stand on the contrary side to the Mass book.

P. Sequentia sancti Evangelii, &c.

Here make the sign of the Crosse, 1. Upon your forehead, 2. Upon your mouth 3. Upon your breast, and say.

C. Gloria tibi Domine.

Then make reverence at the beginning and ending of the Gospel, and at the name of Iesus; and at the end, say.

G. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Here the Clerk is to give wine and Water With reverence, and that done, prepare the basin water and towel for the Priest: then let the Clerk kneel in his former place, and answer.

P. Orate Fratres. &c.

C. Suscipias Dominus sacrificium de manibus nostris, ad laudem & gloriam nominis sui ad utilitatem quoque nostram, totiusque Ecclesie suae sanctae.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum & iustum est.

When the Priest spreads his hands over the Chalice, light the Taper; then kneeling, with your other hand hold up the Priests vestment, till the Elevation be past; that done, kisse the vestment, and kneel as before; and as often as you passe before the B. Sacrament adore on your knees, and make also reverence to the Altar.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et ne nos inducas in tentationē.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscū.

C. Et cum spiritu tuo.

The Clerk must take the pax, and kneeling give it the Priest to kisse, and then answer.

P. Pax tecum

C. Et cum spiritu tuo.

Then pausing a little, rise, make adoration to the B. Sacrament, give the Pax to the audience, observe order of calling, and years; which done be ready to give wine and water to the Priest: and if there be any Communicants, provide towell and wine, say Confiteor. After they have received the Holy Host, give them wine: Which done, remove the book to the left hand of the Altar, take away the towel, and put forth the torch or taper.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ite missa est, or Benedicamus Domino.

C. Deo gratias.

Note, that in the Masse for the Dead, the Priest saith not, Ite Missa est, but,

P. Requiescant in pace.

C. Amen.

Remove the book, if he leave it open, kneel, and take the Priest: blessing them rise, and say at the beginning of the Gospel, Gloria tibi Domine.

At the end, Deo gratias,

FINIS.

Ch. G. G. G.